1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

He draws out the last syllable but one, and then pushes forward the offering. All present say, "*E.*" The recipient's herald claps hands, touches the offering and says, "I touch the [article] that has jumped from you, the gentlemen of So-and-so; so let us be in health and concord, and let the work of the Church and the Government increase."

He quickens his pace and raises his voice to a shout over the last sentence. Then all exclaim, "Mana, e indina, amunduo, munduo, nduo" (Be it effective, let it be true).[12] The people having thus exclaimed clap hands slowly, as always in ceremonial.

The speech of presentation is always long. While the theme is always the same—we are poor, we are offering the best we have, so do not be angry—the details are left to the speaker. Thus I once heard the Lord of Tumbou say, "It is known that our land consists of small islands, and the surf beats the top of the hills; there are only small plants; there are no big plants." The reason why kava and all "noble" (*vakaturanga*) things are offered up ceremonially is that the chief may not be angry if anything goes wrong. It is the custom to depreciate what is offered, thus a large cloth is called shreds (*mandra ni ngatu*); a towel, a thing to rub (*ka ni solo*); a good cloth is a rag (*i suai*); a mat becomes thatch (*ndra ni timbi*); and a whale's tooth, a small tooth; puddings are described as food with sauce (*i pekepeke*).

The acknowledgment is short. While no part of it is fixed, nowadays, it usually contains a reference to the Church and State, if there is no more particular object, otherwise it contains a prayer on behalf of the donors' intentions as "may the object for which you have come be attained," or "may our discussion succeed," or "let the wind be fair to Oneata." Before a Provincial Council, the Lord of Tumbou acknowledged a presentation to the High Chief thus: "Let the decisions and the dispersal be clean, and let the health of our chief be good."

Manufactured articles presented on great occasions (*solevu*) are called *kamunanga* when acknowledged; the herald who receives it on touching it calls out *kamunaaanga*, then he utters the prayer, "The *kamunanga* brought by you, etc." Kava is acknowledged as *i sevusevu* (first fruits).

Whale's teeth when offered up are not placed on the ground, the one who presents them holding them by the cord, supporting them from underneath with his other hand. After offering they are handed to the receiving chief who takes them by the cord and passes them to his herald, who holding them in the same manner as the giver, touches them with his nose.

Offerings are described by various terms according to their purpose; the

[12] I do not know the meaning of *amunduo*, but it is a common ceremonial exclamation throughout Fiji.

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Lakemba

back a third time and the Lakemba people warmed up and cried, "Good. It's a sugar to me."

The Lakembans grew hilarious; one cried, "Sefanaia, you are sugar to Motea [Peni's wife]." One lady took a Kandavu man by the arm; great merriment. Young Kandavu men came in to dance; and the Lakembans cried, *ururu* in a high pitch, and rapidly patting their mouths, and screeching *iii* at the end. The dancers sat down facing the elders, but the ladies cried out, "Face this way." They danced the *vakamalolo,* after which a gentleman of Ale came forward with a bunch of teeth and stood before the elders of Lakemba. He offered them in the manner described on page 79, making the customary speech.

The High Chief's father's brother then stood up, took the whale's teeth and made a speech, saying that Lakemba was a small land, and so on, ending, "and let it be offered up and emerge."[18a] While he was speaking the gentleman from Kandavu remained standing. Tui Tumbou then received the teeth and made a longer speech to the effect that Lakemba was a small land whereas Kandavu was the longest in Fiji. Then the people said *amunduo,* etc. At this point the women and children made off with great noise to the indignation of the elders, who said it was behaving like countryfolk.

Then the head of the senior branch of Tanggalavu brought a mature coconut and offered it up to the gentlemen of Kandavu. The Ale herald sang out *vono.* Kava was then brought, and the Tumbou man offered it up, saying it was only a small festival, but Kandavu was a great place for paper mulberry. The Ale herald acknowledged. Then the elders retired after asking the Kandavu lady that the dancers might face the ladies. The dancers then danced to the rapid beat of a wooden drum held on the forearms of a boy. The women crowded round them; some came and kissed them. One lady came and put a calico over the head of a Kandavu man amid cries of, *"Wela! wela! wela!"* The women tied silk handkerchiefs round the dancers' necks. The Kandavu men seemed to get very excited.

After the dance all the men retired and the ladies sat down facing the gifts. The mats were divided according to what each division had contributed to the presents intended for the guests. The wife of the chief of the clan of nobles directed the operations and a lady of Tanggalevu made the heaps. They did not count the total and divide proportionately, but simply counted the mats as they laid them on the heaps, keeping them in a certain proportion. When all was ready, another lady struck each heap with a piece of mulberry bark and called out the recipients.

The High Chief did not appear at the ceremony. If Mbau or Thakaun-

[18a] This was a blunder which was afterward severely criticized.